

Let the Sonshine out.

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

# The Baptist Examiner

**Baptist Is Our Middle Name**

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*"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" — Isaiah 8:20.*

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## THE BREATH OF GOD: BIBLICAL AUTHORITY AND TRANSLATION

By Senior Pastor Hershael W. York  
Ashland Avenue Baptist Church, Lexington, KY

There has arisen a new controversy among biblical Christians within the last two decades. As if there weren't enough conflicts already, this one has, as usual, sprung from an improper understanding of a proper doctrine, and has become something of an orthodox shibboleth. Among conservative Christians who readily agree to the infallibility and inerrancy of Scripture, the divisive question is the extent of that inspiration. Did God or does God inspire scribes, copyists, or translators as well as the authors themselves? Is it sufficient to assert that the Word of God is infallible as originally given, or should one also claim that a particular translation is the object of God's perfect inspiration as well?

In approach to this question, some preliminary remarks are in order. First, though those who hold to the infallibility of a translation almost always do so with regard to the King James Version, it is not the intent of this article to demean or otherwise belittle the King James Version. This article purports only to address the question of whether there is sufficient biblical evidence to assert that God inspires any translator or translation in any language. Second, though there are many related legitimate questions, this article does not attempt to cover them. Certainly it is important to know which texts are the best, and that there are some very inappropriate translations on the market, but the immediate question is whether one version may have absolute supremacy over all others, not necessarily because of the scholarship involved, but because it is divinely inspired.

### The Nature of Inspiration and Language

Before discussing the problems involved, it is necessary to under-



Pastor Hershael W. York

stand some preliminary considerations. First, one must know exactly what inspiration is and what the Bible says on the subject. The classic passage that claims inspiration for the Scripture is II Timothy 3:15-17, in which Paul writes that all Scripture (Gr. "graphe", the technical word for the sacred writings) is "given by inspiration of God." This passage sheds great light on divine inspiration of the scriptures. The phrase quoted

above is only one word in Greek, and it literally says "God-breathed." Just as God breathed into Adam the breath of life, He breathed into His very words a life that bears witness of Him and His redemptive work in history. God's words, unlike man's, are living and able to make one wise unto salvation.

Another thing revealed in this passage is that there certainly were reliable texts in Paul's day. He does not mention that it was important for Timothy to have had a particular version or text. In fact, Paul himself often quoted from different versions or translations. Often he would quote the Hebrew text, though sometime he used the Greek translation of the Old Testament known as the Septuagint. Finally, this passage affirms the inspiration of all scripture.

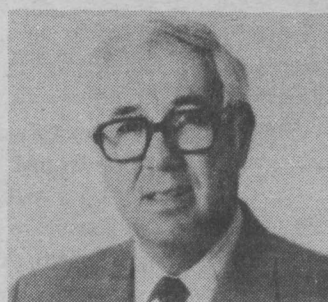
The second passage on this subject is II Peter 1:15-21, in which Peter, an apostle, writes about the Word of God. He plainly states

(Continued on Pg. 6, Col. 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

### ELECTION AND THE GOSPEL



Please read Ephesians 1:1-14

The doctrines of election and predestination are wonderful truths of the Word of God, however, they are not the only truths of the Word of God. Some go beyond the intent of these truths and deny the responsibility of the churches to take the Gospel to the world and some even deny that the Gospel message is necessary for salvation.

## THE SIN-BEARING SAVIOUR

By Pastor Clarence Grigsby,  
Salem Missionary Baptist Church, Grayson, KY

Our text will be Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

This text shows us the necessity of the suffering of Christ that is spoken of in verse 5, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

It is because the human race is totally estranged from God.

1. First, we see His scattering is general, "All" have gone astray.

2. Secondly, we see it is particular, "We have turned every one to his own way." All who will ever be saved, both Gentiles and Jews, are under consideration in our text.

3. Thirdly, the only office Isaiah points to is that of suffering. Christ's suffering shows Him to be the sin-bearing substitute who intercedes for lost mankind.

There are four points we will take into consideration in our message concerning our sin-bearing Saviour.

#### I. THE MISTAKEN VIEW RELIGIONISTS HAVE

##### II. THE MAN ADAM

##### III. MISSING THE MARK

#### IV. A MIRACULOUS LITTLE WORD

##### I. THE MISTAKEN VIEW RELIGIONISTS HAVE

It is a failure to see the true meaning of our text. A failure to see and accept the universal depraved condition of the human soul, and that redemption is in and through our Lord Jesus Christ.

Of the fact that depravity is universal and touches every child of Adam's race, there can be no doubt, for Isaiah 53:6a plainly declares, "All we like sheep have gone astray." Consider here the declaration of the Word of God:

1. "All have sinned and come short of the glory of God." (Rom. 3:23).

2. "We are all as an unclean thing, and all our righteousnesses (plural) are as filthy rags." (Isa. 64:6).

3. "As it is written, There is none righteous, no, not one." (Rom. 3:10).

4. "There is none that understandeth, there is none that seeketh after God." (Rom. 3:11).

5. "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccl. 7:20).

The conclusion to the indictment God has against man is found in Gal. 3:22, "The scripture hath concluded all under sin."

#### II. THE MAN ADAM

Adam, the first of the human race and father of us all, humanly speaking, brought a terrible blow to the human race. Rom. 5:12 tells us that "by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." The imputation of sin to mankind is real, and it is immediate because all sin in Adam. So we are sinners:

1. By birth, we inherit our sin nature through Adam.

2. By choice, based upon our sinful nature we choose to sin.

All have gone astray in Adam, but, each individual is responsible for straying from God because of his choice.

There are two things worthy of note concerning Adam when he fell to sin:

1. He sought to hide himself from God. Gen. 3:8, "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

2. He did not seek the Lord, it was the Lord that sought him. Gen. 3:9, "And the Lord God called unto Adam, and said unto him, Where art thou?" Luke 19:10 says of Christ, "For the Son of man is come to seek and to save" (Continued on Pg. 8, Col. 1)

Let us look first at the doctrine of election in the Scriptures.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure" (Continued on Pg. 2, Col. 1)



## THE BAPTIST EXAMINER

Eugene P. Helton

Editor

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## ELECTION

(Continued from Page 1)

ure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:4-7).

Time and space will not permit us to deal with all of the wonderful truth contained within these four verses. However, we shall glean from these verses a few clear teachings of the doctrine of election unto salvation.

To refute the claim of some that election was of Israel and for the Jews only, let us first notice that

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PAGE TWO

## Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

I'm so excited about what the Lord is doing in and for the Calvary Baptist Church and The Baptist Examiner.

We had another decision yesterday, March 20th, in our morning worship service. A gentleman, who had been visiting the church for awhile, presented himself for membership on the promise of a letter. Many others are visiting on a regular basis and new additions to the church appear likely in the very near future. The spirit of worship prevails in every meeting. Truly "The Comforter has come" to the Calvary Baptist Church.

Most of the regular contributors of quality articles for The Baptist Examiner in recent years are still providing the same quality articles and certainly will be printed as the subject matter is needed according to the leading of the Lord at the time. Along with the contributors of recent years, we are now receiving and will receive in the future articles from many new contributors. Following are some of the new contributors of written material to The Baptist Examiner and some who will contribute in the future: Hershael York, Larry Robbins, Edward Overbey, Jim Orrick, Charles Lybrook, Clarence Grigsby, George Sledd, Robert Barkman and Wendy Barkman. Some contributors of years gone by will return to print in The Baptist Examiner. At times we hope to print the great works of men of God who have gone on to be with the Lord. In this category would be John Gilpin, Sr., Roscoe Brong and Berlin Hisel.

We once again want to thank all of the folks who support The Baptist Examiner with your written material, your monetary contributions and your prayers. We could not produce the paper without your support in the aforementioned ways.

Come and see us when you get an opportunity. The Lord bless you richly. We do love you in the Lord.

P.S. Calvary Baptist Church baptised three on Sunday night, April 3rd.

this letter from Paul to the Ephesians was a letter to Gentile Christians. This passage has to do with election unto salvation. Notice these words of the apostle Paul: "He hath chosen us in him before the foundation of the world,..." How clear and how simple is this pronouncement of a great truth. Simply stated God chose Paul and the believers to which he was writing to be saved; and he did the choosing before the foundation of the world. Paul continues to speak: "Having predestinated us unto the adoption of children by Jesus Christ to himself,..." We, that are believers, were predestinated to become children of God; and this was to be accomplished and has been accomplished completely by the finished work of redemption by Jesus Christ on Calvary's cross.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Ephesians 1:11). We,

that are believers, have this inheritance of eternal life because God predetermined this to happen in His plan (purpose) which was made and carried out because it was His will to do so.

"These words spake Jesus, .... Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:1-2). There should not be any misunderstanding as to what our Lord is saying here. He has power over all flesh. He will give eternal life to those who the Father has given to Him. A clear, concise pronouncement of the plan of God and the elective grace of God.

Let us look secondly at the Gospel for salvation in the Scriptures.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." (Ephesians 1:13).

The election of God makes salvation a certainty, however, salvation only becomes a reality when the gospel is heard and believed. The preaching of the gospel, the hearing of the gospel and the believing of the gospel are all part of the elective purpose of God. Look closely again at Paul's words: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation:..." Notice that the trust came only after hearing "the word of truth, the gospel of your salvation."

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God re-

## Some Thoughts of My Day

By Erwin Perdue

The soul of man doesn't ever die,  
An eternal gift from God on high,  
Unseen by man's unworthy eye,  
But can show God's goodness,  
As life goes by.

God's Spirit with His Holy Word,  
Comforts the soul while life's assured.

Our days of life, like flowers soon are gone.  
Our nature leads us onto death,  
Our soul returns at God's request.

Like the wind carries from us a love song,  
Our nature craves the warmest of love,  
As our soul cries out to God above.

Our youthful days ... pass soon, like spring,  
And we wait to see what summer brings.

Then comes the beauty from autumn trees,  
See them grow bare from winter breeze.  
Like a lonely sinner without a prayer,  
Seems nature doesn't ever care.

Our soul soon God will ask,  
And how did we live our earthly task,  
Will we be worthy to live with Him,  
Think it over my earthly friend.

vealed from faith to faith: as it is written, The just shall live by faith." (Romans 1:15-17). Evangelism jumps right out of these verses. A missionary zeal is much in evidence in the heart of the writer. My friends, to quote an evangelist and a missionary, i.e. the Apostle Paul concerning the gospel: "... it is the power of God unto salvation to every one that believeth;..." The Bible is clear, no one ever is saved without hearing the gospel message in some fashion.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?..." (Romans 10:13-15)

(Continued on Pg. 3, Col. 4)





## The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon  
Calvary Baptist Church • Ashland, KY

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### Genesis Four

"Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken." (Gen. 3:23).

Beginning with chapter 4 we have given the history of fallen man outside the garden. In this chapter we have given the first motherhood (v. 1), the first family (v. 2), the first worshippers (vs. 3-5), the first murder (vs. 6-8), the first martyr (vs. 9,10), and the first civilization (vs. 16-22).

### The First Worshippers

The matter of supreme importance to us is given in verses 3-5 where the two ways of worshipping God is given, man's way and God's way, the false way and the true way. From that day until now, man has been worshipping God is one of these ways, either the "way of Cain" (Jude 11) or "a new and living way" (Heb. 10:20).

As Cain and Abel represent the two ways for fallen man to approach God it is very important to learn why Cain's offering was rejected and Abel's was accepted. But first let us look at the two men. Both were born outside of Eden, both were the sons of fallen Adam. There was nothing in their nature that would distinguish one from the other. Both were sinners, both had a fallen nature. Both had the nature of their father. They both were born into the world with a nature that was fallen and ruined, a nature of flesh. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (John 3:6). They both were lost. They were "flesh". Their father had lost his innocence by his disobedience never to regain it. By his disobedience he became the fallen head of a fallen race, "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Rom. 5:12).

From all this we can clearly see that Abel's nature was no different than that of Cain's. It was not that which was by nature that made the difference, "there is no

difference: For all have sinned, and come short of the glory of God." (Rom. 3:22-23). What made the difference? In Hebrews 11:4 we are given the answer. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts: and by it he being dead yet speaketh." This shows that the difference was not within themselves but the difference was in their sacrifices. "By faith Abel offered unto God a more excellent sacrifice than Cain."

### Cain's Sacrifice

We now need to look at the two sacrifices to see the difference between the two. First, looking at Cain's we see that he "brought of the fruit of the ground an offering unto the Lord." (Gen. 4:3). Cain offered to the Lord the fruit from a cursed earth. He brought a sacrifice without blood to remove the curse. Why did he do this? It was because he had no faith. If he had faith he would have known that "without the shedding of blood there is no remission." (Heb. 9:22). This is a great cardinal truth. The penalty of sin is death. As Cain was a sinner death stood between him and God, but there was nothing in his offering that testified to that fact. Cain did not come to God acknowledging his sin. His offering had not required a "shedding of blood", hence no "remission" of sin. Cain's offering showed his ignorance of his lost and guilty condition. His offering was the fruit of his own labors. He must have reasoned, what better offering could I bring than that which I have toiled and sweated to produce? Is that not the reasoning of many today, quite unaware that it is "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5).

The Word of God teaches that without a sacrificed life there is no way that the sinner can approach God. While Christ lived

here on earth "He went about doing good" all His life, but it was not His good life that brought redemption to His people, but it was His sacrificial death on the cross. If Cain had faith he would have brought a "bloody sacrifice" which pointed to that sacrificed life on Calvary's mountain.

"Cain brought of the fruit of the ground an offering unto the Lord." We need to note that Cain's worship was not of a false god but was a false worship of the True God. His worship was without any sense of sin and a need of atonement. The Apostle Jude spoke of those who "have gone the way of Cain." (Jude 11). Multitudes today are going the Cain way, many like Cain have rejected God's way and God has rejected them.

Many are worshipping at the altar of Cain of which someone has said "is piled high with riches fruit, choicest grain, and the most delicately perfumed flowers, enchanting music, imposing and elaborate ceremonies. But there is no hint of the shedding of blood there; and without the shedding of blood there is no remission." "Nothing in my hand I bring, Simply to Thy cross I cling, Could my zeal no langour know, Could my tears forever flow - These for sin could not atone, But Thy blood and Thine alone."

Do you know of someone who would benefit by receiving The Baptist Examiner? Write and let us know and we'll start a subscription to their home or office.

## ELECTION

(Continued from Page 2)

15). "So then faith cometh by hearing, and hearing by the word of God." If a person never hears the gospel, they will never be saved. Saving faith will only come when one hears the gospel and the Holy Spirit uses the same to bring conviction of sin resulting in repentance and trust in the redemptive work of Jesus Christ our Lord.

Let us look thirdly at election and the gospel together.

"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." (I Thessalonians 1:4-6). We see, in verse 4, God's election. We see, in verse 5, the gospel was presented by men in which God had created a manner to perform the task He had given unto them. We see, in verse 5, the gospel was given power to be effective by the Holy Spirit. We see, in verse 6, that these to which Paul was writing "became followers of us, and of the Lord, having received the word, ..." We should see clearly that the preaching and hearing and believing of the gospel is a part of God's election.

"... God hath from the beginning chosen you to salvation through sanctification of the

Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thessalonians 2:13-14). The election of God; the calling of the Gospel; the work of the Holy Spirit; and the belief of the truth. The Bible is clear the Gospel is a part of God's election.

In Acts 13:46-48, Paul and Barnabas, speaking to the Jews, said in effect, the Word of God came to you first but you rejected it. Now we must take it to the Gentiles' "...to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many were ordained to eternal life believed." (Acts 13:47-48). Not every one that heard the Word of the Lord believed; but the Scripture says that when Paul and Barnabas spoke God's Word something happened: "... as many as were ordained to eternal life believed." The Word was preached, the Holy Spirit supplied the power and the elect of God were saved.

Some folks want to hide behind sovereign grace and use it as an excuse to do nothing. Others believe sovereign grace is mobile and a reason to take the gospel of Jesus Christ to the whole world that the elect of God will hear and be saved.

Dear friends, what a wonderful doctrine is the doctrine of election, and how wonderful the good news; the gospel message of salvation in the Lord Jesus Christ.

May our Lord bless you richly.

## A Letter to the Editor

We at Memorial Heights Baptist Church of Perry, GA would like to invite your readers to attend our Bible Conference April 29th - May 1st. On the 29th at 7p.m. Brother Lonnie Poynter and Brother John Pruitt will be speaking. Saturday, April 30th beginning at 9:30a.m. Brother Tom Solossi and Brother David West will preach. May 1st at 11:00a.m. and 7:00p.m. Brother Troy Sheppard will give the sermon.

For additional information call Brother Gordon Buchanan at (912) 987-0724 (office) or (912) 987-0882 (home) or call me, Shirley Mann at (912) 987-4158.

We look forward to seeing you there,

Shirley

Believe

THE BAPTIST EXAMINER

APRIL 23, 1994

PAGE THREE



## The Baptist Examiner Pulpit Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

- If: 1. Baptism by an ordained person is valid.  
2. Baptism by an unordained person is valid.  
3. Baptism by a church member is valid.  
4. Baptism by a non church member is valid.  
(assuming of course that all such are on the authority of a true church).

What difference does it make as to which of these ways one is baptized?

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DEACON:  
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Much has been said and written on the pros and cons on the right and wrong of the different ways a church baptizes. In days gone by there was a scarcity of ministers and many churches were without pastors or in many cases one minister would pastor several churches. When there was a need for a church to baptize that was without a pastor or was pastored by a minister who was not a member of that church, any one of the four ways listed in the question was considered valid. It is only in the last few years that a question has been raised as to the right or wrong as to some of these. What does the Scripture say is the valid way for a church to baptize?

The Bible teaches and all will agree that baptism is a church ordinance. This being true, baptism can only be valid when performed under the authority of a true church. The Scripture has given us the proper subject to be baptized (a saved person), the mode to be used (immersion in water), the design of baptism (a picture of our salvation), and the administrator (a true church).

While Christ has given His churches the authority to baptize, a church must choose someone or ones to perform the act of baptism. As the Scripture is silent as to whom a church is to choose

why can not a church, under the leadership of the Holy Spirit choose to use any one of the ways listed in the question? Did not Christ tell His newly formed

church "Whatsoever ye shall bind on earth shall be bound in heaven —" (Matt. 18:18). I also ask the question, What difference does it make?



### A LOVE STORY

Fill in blanks with books of the Bible.  
ANSWERS ON THE BOTTOM OF PAGE SEVEN

Although he was descended of \_\_\_\_\_, he had a very common name which was \_\_\_\_\_. Her name, like his, had only one syllable and was \_\_\_\_\_. When they first met, he asked her, "What is your father's business?" She answered, "\_\_\_\_\_ale." They soon became well acquainted, and one day she asked him, "Have you ever had a sweetheart?" He frankly replied, "\_\_\_\_\_ of them." Her friends asked her if she believed he was in love with her, and she said, "He has never said so, but he \_\_\_\_\_ like it." One day he found courage to tell her of his love, and she professed to be surprised at this \_\_\_\_\_. She accepted his proposal and his friends kidded him a great deal. He asked them to stop "\_\_\_\_\_ing him." Many thought they were well suited for each other and felt they were good \_\_\_\_\_. The couple wanted to live with his father, but he had a large family and asked them to \_\_\_\_\_.

Then the young man found a \_\_\_\_\_ and went to work. They rented a house and got furniture from a second-hand dealer. His prices were high, but they \_\_\_\_\_ him down. After that, things went well. She often blessed him by singing \_\_\_\_\_ and quoting \_\_\_\_\_. When he went to shave one day, he found the water was only \_\_\_\_\_ warm. This angered him and he called the plumber, a woman, whose name was \_\_\_\_\_. When he got the bill, he kept the neighbors up all night with loud \_\_\_\_\_.

His wife reasoned with him by telling him he had missed the \_\_\_\_\_ by grieving and not being thankful the water was fixed. He saw she was right and said to her "Thanks be for the day the preacher \_\_\_\_\_ together."

## WHEN FAR AWAY THINGS BECOME NIGH

By Jack C. Whitt

"A far off hell is the dread of no man, and a far off heaven is scarce desired by anyone. God Himself, while thought of as far away, is not feared or revered as He should be. If we did but use our thoughts upon the matter we should soon see that a mere span of time divides us from the eternal world, while the Lord our God is nearer to us than our souls are to our bodies. Strange that the brief time which intervenes between us and eternity should appear to the most of men to be so important, while eternity itself they regard as a trifling matter. They use the microscope to magnify the small concerns of time; O that they would use the telescope upon the vast matters of eternity! How differently would they order their lives with judgment felt to be at their doors! How would they seek to escape from infinite wrath, if they felt it to be nigh!

Lord, arouse me, and all around me, to a due estimate of eternal matters. Enable me, to project my soul into the infinite. Break me free of this narrow present, and launch my soul upon the wide and open sea of the ages to come. Thou art in eternity, and let my soul even now dwell there with Thee."

This short sermon has been copied from the book entitled, *Flowers From A Puritan's Garden* by C.H. Spurgeon. While Spurgeon himself did not compose the writings but rather a man by the name of Thomas Manton, Spurgeon compiled Manton's writings to make up the book from which this excerpt is taken. The wisdom and truth contained in this short but profound message may be appreciated by all our readers. It is not the intent of this writer to add to the message thus given, but simply hope it will enhance the article I have set forth to write and entitled: "When Far Away Things Become Nigh." With reference to the foregoing sermon, we may readily agree to the common and typical views of man toward God, heaven, hell and eternity.

It is with the foregoing thoughts presented along with the challenge from God's Holy Word, that I write on the subject, "When Far Away Things Become Nigh."

I present this message in the form of four questions for our

consideration: 1) What are far away things? 2) When do far away things become nigh? 3) How do the far away things become nigh?, and 4) What happens when far away things remain far away?

1) First, what are the far away things? For the purpose of this message we would consider this in light of spiritual things. These are things already referred to: things of and about God, things about heaven, hell and eternity. The natural man has no affinity toward God or for the hereafter. We read in Rom. 3:11 "There is none that understandeth, there is none that seeketh after God." Many people think of God and eternal things as a possibility at best, but will not give more serious thought than this. It is a subject much too vague and difficult to understand, so they would say. They prefer the logic of man to the illogical, super natural teachings found in God's Holy Word. It is as the scriptures teach: "wisdom is justified of her children." (Mt. 11:19). Worldly people, love worldly wisdom while godly people love godly wisdom. There can never be any reconciliation between these two classes of people. And yet there are those in the world of religion who claim to be godly but have never separated themselves from worldliness and sin. It is even as our message declares: the ways of God and the Bible are "far away things", things they will not see, just as those spoken of in (Jer. 5:21) "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not."

2) Secondly, when do far away things become nigh? Again to remind you, we are talking about spiritual things: God, heaven, hell and eternity. It is important to make clear that no person comes into knowledge of these spiritual things on his own. Human intelligence is not a consideration. It is not something one is born with naturally. It must rather be that of the unnatural birth, to be born again, as Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (Jn. 3:3). We often hear the question asked by people with refer-

(Continued on Pg. 5, Col. 4)



## The Baptist Examiner Pulpit Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

### What is involved, and not involved in Christian liberty? Give details.

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Christian liberty and religious liberty are two different things. Most countries will endure religious liberty but will not permit Christian liberty. This country, the United States of America due to the many types of religion, grants religious and Christian liberty. However, we, as Christians are not permitted to pray, or teach Christianity in our public schools. We are limited as to what we can preach on radio and television. If we offend enough people, we can be put off the air.

#### WHAT IS INVOLVED IN CHRISTIAN LIBERTY

It means that we can believe God is sovereign, the Creator of heaven and earth, and all that is resulted of His creation. It means that we can preach that Jesus is the way, the truth, and the life, eternal life. And that there is no other way of salvation. It means that we can preach and teach that Jesus started the First Baptist Church and promised it would never cease to exist. It means that we can condemn sin and expect Christians to live up to God's standards as Christians. We as Christians should be permitted to preach and teach thus saith the Lord.

#### WHAT IS NOT INVOLVED IN CHRISTIAN LIBERTY

To tell us what we can preach, and what we cannot preach and teach on radio or any network of public speaking. A few years ago I had a radio program here in Bristol. They told me that I could preach my convictions. I used a tape of a preacher friend of mine with a Christmas message which was quite different from what the world and most churches believe on Christmas. This stirred up a hornets nest so to speak. The radio manager was very upset, he said that they received up to a thousand telephone calls and let-

ters concerning this message and would have to confiscate the tape in case he might be sued. He kept the tape and gave us a new one, I never heard anymore about it.

Little by little our Christian liberty is being taken from us. We as Christians should speak up and defend our rights. I am told that Russia is permitting the Bible to be taught in their schools now and they are supposed to be a godless nation. Where does this place us?

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"All things are lawful unto me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any." (I Cor. 6:12). "All things are lawful for me, but all things are not expedient: All things are lawful for me, but all things edify not." (I Cor. 10:23). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5:13).

What is, and what is not involved in Christian liberty? Using these scriptures given by the Apostle Paul, I believe we can answer the question. First, we may see a contrast between law and grace. Law demands, that is, touch not, taste not, (the do's and do not's); while grace does not demand but rather sets the believer free to exercise his good judgment in matters of Christian conduct. Paul says all things are lawful to him but all things are not expedient. In other words, all things are not proper or conducive to the new nature of the believer. He says, all things edify not. That is all things do not build up. The new nature given to the Christian at salvation, is the nature of Jesus Christ and so our desires are to live in such a way as to please Jesus. The liberty given to a believer may be compared to

the "Honor system". We may find it very easy on occasion to cheat or steal from our place of employment or from an individual, but our conscience says this would be wrong. Even though no one would know of the misdeed, we have a great respect for other people's rights and their possessions. In a similar way, Christians are free to make certain choices. If we want to honor our Lord, our choices will always be what He would approve for us.

The apostle Paul also speaks of Christian liberty as it applies to the weaker brother: "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." (I Cor. 8:9). The whole idea behind Christian liberty must of necessity include a sense of love, compassion, and unselfishness toward others, especially to those who are brothers and sisters in Christ. True Christian character considers those who could be offended or influenced wrongly by what they see in a brother or sister who are looked upon as more mature in the Lord. Thus, Christian liberty involves responsibility to set good examples for others to follow.

Secondly, let's consider what Christian liberty is not. It is not a license to sin or ignore exhortations and warnings written in the Bible. Any professed Christian with such an attitude needs to re-evaluate his salvation experience. Jesus said in (Jn. 8:34) "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Though Christian liberty frees from the law, yet we find a new law given that is motivated by love. Jesus again said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (Jn. 13:34).

In summary, Christian liberty, when used properly and is motivated by love, will never take unfair advantage and will reflect the true Christian lifestyle that brings credit to our church and to our Lord and Saviour, Jesus Christ.

### FAR AWAY (Continued from Page 4)

ence to Christianity: "Are you a born again Christian? This is a misnomer. To be a Christian is to be "born again". There is no other kind. Some teach that all one must do is simply agree to a set of rules or belong to a church, be baptized, confirmed or a number of other traditional heresies. It's the "easy believism" very present in the religious world today that makes some people feel good about themselves without the inwrought work of the Holy Spirit which brings conviction of sin and repentance. Such teaching as this is deceiving multitudes and leading them to an eternal Devil's hell. They are such: "Having a form of godliness, but denying the power thereof." (II Tim. 3:5). Thus, it is to such as these, the far away things of God's Word never comes nigh to them, until they become convinced of their need to receive Christ and be born again.

3) Thirdly, we ask: How do the far away things of God become nigh? Simply put, it is when we hear the gospel of salvation, believe it and receive it. It will come when we desire it above all else. It will come when we see ourselves as wretched sinners, lost without any hope in this world. Someone told of two ladies discussing religion. One said to the other: "I'd give the world if I could only be like you." The other answered: "That's just what I had to give up." she had given up the world with all its glamour and enticement in order to win Christ, just as the Apostle Paul had done long ago. (See Phil. 3:1-9).

May I say to all who would listen; God is not far away to those who seek Him. We seek God when we have given up hope in self. We hear much of self improvement and self awareness programs to help us become better equipped to handle situations and circumstances of life. There is no such thing as a self improvement program to please God. We may improve our attitudes, conduct, our work habits, which may be all well and good, but as to the matter of salvation, the Bible gives only one way. It must be the way of the cross. By that we mean more than a structure of wood. It is He who hanged upon it. He who willingly suffered and died for those whom He loved.

And yet we who are saved were

not always nigh to God. We read: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:12-13). The Bible tells us that: "And without shedding of blood is no remission." (Heb. 9:22b). Thus, we must again emphasize the importance of the blood of Christ in salvation. We see then that the once far away things pertaining to God and His salvation plan become near as we believe and receive the gospel. The invitation is still to "Whosoever will, let him take of the water of life freely." (Rev. 22:17).

4) Fourth and finally, what happens when the far away things of God remain far away? It can only mean one thing according to the Scriptures. There is no middle ground or neutrality spoken of in the Bible. It is either salvation by God's grace or eternal punishment in hell. You may say, that sounds too severe. But my friend, God's Word is true. Listen: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jn. 3:36). It is important to say that the Lord is not far away to those who seek Him and call upon Him. We read in the Psalms: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them." (Ps. 145:18-19).

May I say in closing, first to my Christian brothers and sisters, let us draw even closer to God. Sometimes God may seem far away to us. But if this be the case - who moved? God never draws away from us but we may draw away from Him. Not that we will lose our salvation but we often lose our close fellowship with Him that we so desperately need. May each of us exhort one another to live more godly lives by showing our love for each other and to live in peace as we await the Saviour's return. Then to those who are unsaved, may I say, consider the things of eternal

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## THE BREATH

(Continued from Page 1)

that the Scriptures are not a collection of human thoughts or religious history, but that they were given by God through the Holy Spirit to holy men. Peter even says that this is a more firmly established divine word than the audible voice of God which Peter had heard on the Mount of Transfiguration. It is also important to note that these men were not inspired because of their own will, but by the will of God.

A third passage is II Peter 3:15-16, in which Peter clearly places Paul's writings on the same plane of divine inspiration as that enjoyed by the Old Testament writings. He calls both groups "Scriptures" (Gr. "graphe").

All of these writings of both testaments had one thing in common. Every one of them had to stand the test of truth and authority. Old Testament prophets had to speak to their local situation as well as to the distant future, and if one thing they prophesied did not come to pass, they were not of the Lord and were to be killed. God did not allow even a 99% success rate. He insured perfection. In the New Testament, all of the writings had to have apostolic authority. They were all either written by an apostle, or by a close associate of the apostles, and the writings were examined by apostles and churches for their faithfulness to apostolic doctrine. God, by His special gifts and prevention from error, clearly demonstrated the supernatural origin of the Scriptures.

From all of these passages three things concerning the nature of inspiration become evident. Any act of inspiration is: 1) the direct communication of God Himself, 2) completely certain, true, and established, as free from error as the audible voice of God, and 3) given through the Holy Spirit to men. The question for this investigation, therefore, is if any translator has been inspired by the Holy Spirit as the original authors were. Some answer that translators may be inspired, but to a lesser degree than the authors. Far from solving the problem, though, this solution merely introduces the question of whether or not God has degrees of authority. Does He ever speak in a less

authoritative way than at another time? The answer is clearly negative. If God inspires a translator, he must be held to the same standards of perfection and proof as the original authors. God has never partially inspired anyone. It is all or nothing.

The second preliminary consideration is the nature of the language itself. Language is never static; it goes through changes as the culture itself changes. Over the course of time, the original form of the language becomes unrecognizable to the culture. Greek, for example, has gone through incredible metamorphosis in the last 3000 years. Few modern Greeks can read Homer or Thucydides, even though the same basic alphabet is used, because the language has greatly simplified and streamlined. So it is with English. How many high school graduates can read Spenser's *Faerie Queene* in its original English dialect? Some words are vaguely recognizable, but the language has changed and simplified drastically. For this reason, many find it extremely difficult to read the King James Version, just as they find it difficult to have fallen into disuse beyond recognition, or at least have often changed meaning. Who knows what "ouches of gold" (Ex. 28:11) are, or the "neesings" of a horse (Job 41:18)? This does not signify a poor translation, but it is indicative that language changes.

With the nature of inspiration and language as a backdrop, four related issues come clearly into focus. These each deserve closer attention.

### The Linguistic Issue

One of the striking features of a belief in the inspiration of a translation is that it has such a narrow world view. English is only one out of about 5000 languages and distinct dialects spoken today. Only 273 others have the complete Word of God. There are 745 which have the New Testament, and 1811 have scripture portions. If there is an inspired translation in English, is there now or will there be also such a "God-breathed" translation in all the other languages, or are English-speaking peoples of the world simply God's modern Israel who have the oracles of God? Certainly Americans often feel superior or other people, but is anyone really prepared to say that in this age God has singled out a particular language as His favorite? Or,

on the other hand, is He still inspiring men like Wycliffe Bible translators and New Tribes translators as they translate into new languages? Is He guaranteeing that their work will be a perfect translation of the original, as free from error as it was given?

If there were such a translation today, then this would completely eradicate any need to study the original languages. There would be no need for word studies, cultural studies, or any other comparison to the original language or setting since an appeal to the secondary language would be as authoritative as to the primary. The result would be that words of great importance such as "baptize" and "church" may be misunderstood. A word such as "baptism" has validity only as it expresses the intent and meaning of the original Greek word. If God inspired a translation, why would He direct men to transliterate a word like "baptizo" which clearly means to immerse, rather than to translate it? Why would He inspire men to translate the Greek word for Passover as "Easter" in Acts 12:4? One could just as easily find phrases and slight mistranslations in every translation this side of the autographs.

### The Historical Issue

Though this issue alone is worthy of much discussion, it must suffice to say that Baptists historically have not insisted on anything but the infallibility of the autographs. In his *Body of Divinity*, John Gill states that only the scriptures in their original languages are to be considered given by God. "Every translation is to be brought to the original and by it to be examined." (see L. Russ Bush and Tom J. Nettles. Chicago: Moody, 1980. p. 106). Gill took great issue with Roman Catholics for their claim that the Latin Vulgate was inspired. He would have scoffed at the notion of an English version having priority as well. William Carey and Adoniram Judson both emphasized the need for the man of God to be proficient in the original languages. Both worked extensively in Bible translation on the mission field. Carey was even responsible directly or indirectly for translation into thirty different languages, but never did he claim inspiration or infallibility. As technology and scholarship advances, more translations are produced.

The early church subjected the

scriptures to a rigid test of apostolic authority. What is the comparable test of inspiration for a translation? Is it divine revelation? Is it the claims of the translators themselves? Is it even longevity? No, the only test one can apply to a translation is one of faithfulness to the original text as it has been preserved. All scripture is God-breathed, but translations are man-made.

### The Authoritative Issue

It is highly significant that no translators, other than cultists, have ever claimed infallibility for their work. The most they can say is that they did the best they could. This is in direct contrast to Biblical authors who understood their message and its record as straight from the Lord. If the Lord does inspire such translators, it would be the first time that He has done so unbeknownst to His authoritative messenger.

Clear and simple, a good translation is a matter of scholarship, of linguistic knowledge apart from doctrinal bias. This is a far cry from the kind of inspiration that enable Peter, an ignorant fisherman, to write inspired epistles, or that made Amos, a herdsman from Tekoa, able to write a lofty announcement of divine judgment.

### The Canonical Issue

This is perhaps the most devastating problem to those who believe God has a post-apostolic inspiration, though they may not understand all of the implications. To claim inspiration after the apostolic age is tantamount to reopening the canon. Can anyone scripturally support the belief that God has divinely inspired anyone for any purpose since the apostolic days? To answer by saying that God inspires translators, but only to be faithful to the Word is no different than claiming that He still gives prophecy, tongues, and revelations, but only in accordance with His Word. The truth is that God has delivered the faith once to the saints, that He has spoken in a Son, and that the Bible is the complete revelation and record of that communication.

Certainly it is true that God has providentially protected His Word through the centuries. Satan has tried to destroy it, to hide it, to keep it out of the language of the common man, but God has kept His promise that though heaven and earth pass away, His Word will not. God's protection is evidenced by the multiplicity of Biblical texts that have survived.

In other ancient literature, scholars often feel fortunate if there are two or three extant texts. The New Testament alone, on the other hand, has almost 5000 Greek manuscripts. In the overwhelming majority of cases where differences in the texts occur, they are limited to such minor matters as whether the author speaks of "our Lord" or "your Lord". Never is a single doctrinal point at issue. God has protected His Word through the devotion and love of His people for the truth. As they copied the Word of God and widely circulated it, God insured that thousands of years later, men would still have access to His revelation.

Finally, if God does or did inspire men to translate the Word of God, there are some other important issues raised. If God would inspire a group of Anglicans as He inspired the "holy men of old," why bother with being a Baptist? Why believe that to baptize means to immerse? Why believe that the church is a local congregation of properly baptized believers? Certainly those who translated the King James Version did not believe those things and their translation reflects that. Though they were scholarly men, they did not dare translate words in such a way that was contrary to the doctrine of their church and their king.

A love of the Word of God is essential for every Christian. Certainly not everyone can read Greek and Hebrew, so it is essential that there be accurate translations, but that is the wonderful aspect of living in the twentieth century. God has blessed this generation with insight into His Word and into the languages He used more than any since the Bible days themselves. We have printing, binding, photocopying, microforms, and computers, all which serve to make Bible study easier and accessible to laymen. The Christian should thank God for all the true scholars God has used to illuminate the scripture, but may he never forget that inspiration, the divine breath of God, was reserved only for that special time in history when the Lord gave man His perfect Word, and left His people the task of carrying it to people of every nation, tribe, and tongue.

Pray



## I WILL SING OF MERCY AND JUDGMENT

By Pastor Robert Barkman, Gethesemane Missionary Baptist Church in Marengo, OH

"I will sing of mercy and judgment: unto thee, O Lord, will I sing." (Psalms 101:1).

In our text, we find the Psalmist singing to the Lord. The Hebrew word for 'sing' in this verse is the word 'shiy'r'. This word also seems to imply a state of joy on the part of the singer. In other words, the Psalmist is honoring the Lord with a song that is being sung out of a joyful heart.

What is the content of this song that is honoring God? David is very precise in saying that it is a song centering on God's mercy and judgment:

1. 'Mercy' in Hebrew is the word 'cheched' which means uncommon (extraordinary) kindness. This type of kindness that God gives to man is undeserved by man.

2. 'Judgment' is translated from the Hebrew word 'mishpat' which is a verdict rendered. This verdict involves both the declaration of guilt and the fixing of a deserved punishment for the crime that has been committed.

As we study the words 'mercy' and 'judgment' we quickly see that mercy and judgment seem to be a contradiction. 'Judgment' involves finding guilt and HAND-ING DOWN A DESERVED

PUNISHMENT based upon justice; while 'mercy' involves WITHHOLDING A DESERVED PUNISHMENT based upon extraordinary kindness to those who are guilty.

Both God's judgment and His mercy glorifies and honors Him in very special ways. God's judgment of sin reveals to each of us His holiness, righteousness, and justice. God's mercy displays to us His love, self-sacrifice and grace. How better can we glorify Him than by publicly declaring to all mankind His judgment and mercy?

Finally, remember the Psalmist said he was able to sing to the Lord out of a heart of joy. Why is this? It is because the Psalmist had tasted of the Lord's mercy!! As the Psalmist thought upon the Lord's judgment he quickly realized he was deserving of God's punishment for the sins he had committed. However, the Psalmist also realized that God had intervened on his behalf and had taken the punishment for the Psalmist's sins upon Himself. The Psalmist realized, by God's grace, he had been spared an eternity of separation from the Lord; he had escaped an eternity in the Lake of Fire. Oh, what joy he must have

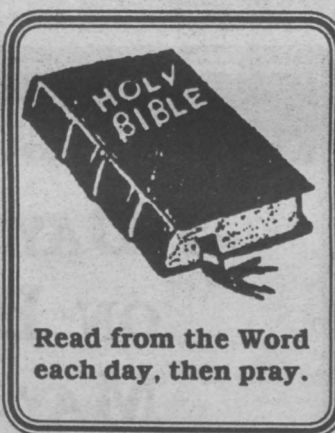
felt in his heart!!

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isaiah 61:10).

If any of us do not have this joy in our heart today the Bible is clear about our responsibility...we must repent (turn from our sins to the Lord) and believe (trust or rely on) the Lord for our salvation.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8-10).



### A Note From a Subscriber:

I enjoy the Baptist Examiner very much. I have been reading it for 50 years.

*Thank You,  
Harry Robbins*

Harry Robbins

He asked a friend if they would like a subscription. Do you know of some one who would enjoy receiving a copy of The Baptist Examiner?

## A Woman's Touch

By Wendy Barkman



### Sin In The Christline

#### Lot's Daughters

Gen. 19:8, 12, 15, 16, 30-38

#### Tamar

Gen. 38:1-30; Ruth 4:12; I

Chron. 2:4; Matt. 1:3

What we are about to examine are two examples of sin involving sexual immorality, whereby the Christline was preserved, proving that God does use sin to bring about His will, His purpose. In both instances, the young women/woman initiated the sin, each woman believing her actions to be the only way of dealing with the dilemma she found herself facing. In neither event, was there any thought or concern regarding God's will, His purpose, His glory, but we see selfish motives and desires resulting in acts of deception. Both events brought about His will, His purpose, and we can only give Him the praise and glory. God's Word is clear about what is sin and what is not. We are to shun it, hate it, avoid it, but it does exist, and we are often guilty partakers. Accept His forgiveness, trust in His grace, and let Him work.

#### Lot's Daughters

Lot had chosen the best for himself, and now he was seeing the results of his own selfish desires. I do mean "seeing". Sodom and Gomorrah were burning behind Him. Of course, you remember his wife, no longer by his side, but left behind as a pillar of salt, because she had dared to look back, when God had instructed them against that very

thing. And now Lot was lying in a cave, in a drunken stupor, and both daughters with child by their father. We must "preserve seed of our father" was how they justified deceiving and dishonoring their father in such a wicked manner. Lot's son by his oldest daughter was Moab, the father of the Moabites. Lot's son by his second daughter was Benammi, the father of the Ammonites. Ruth the Moabitess, a descendant of Lot and his oldest daughter, married Boaz of the tribe of Judah. Remember that beautiful love story? Their descendants were David, his royal family, and the Lord Himself. Such gross immorality, what marvelous grace.

#### Tamar

Now Judah had three sons (Er, Onan, and Shelah). Er married a young girl named Tamar. Er was a wicked man, and so the Lord killed him, leaving Tamar a widow. According to the customs of that time, she married Judah's second son, Onan. Onan was also wicked, refusing to "give seed to his brother", not wanting to fulfill his obligations to the memory of his deceased brother, which meant that he would raise his children as the children of Er his deceased brother. The Lord killed Onan, leaving Tamar a widow for the second time. Tamar returned home to live with her own father, while waiting for Judah's youngest son Shelah to become of age. She would then marry him. During this time, Judah's wife died. Judah was living in a place called Timnath. Tamar, finding out this information, took matters into her own hands, and deceived her father-in-law, pretending to be a prostitute. Her justification, what was it? "She saw that Shelah was grown, and she was not given unto him to wife." Pregnant, by her father-in-law, Tamar gave birth to twin sons, Pharez and Zarah. David was a descendant of her son Pharez, making Tamar an ancestress of our Lord. How disgusting our sins, how great God's grace.

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ANSWERS TO "A LOVE STORY" ON PAGE 4

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PAGE SEVEN



## SIN-BEARING

(Continued from Page 1)

that which was lost."

This great truth is illustrated in the parable of the lost sheep in Luke 15: 4-6; "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." Notice: The sheep wanders by himself but does not return by himself. He is sought and found by our Lord Jesus Christ. Our Saviour's first appearance upon this earth was for that very purpose. Eph. 1:7-10 says "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

### III. MISSING THE MARK

Our text very clearly shows us that we are missing the mark of the high calling of God. Our obligation to God has been violated. In Gen. 17:1 we read these words, "I am the Almighty God; walk before me, and be thou perfect." Peter's admonition by the inspiration of God is this, "Be ye holy; for I am holy." (1 Pet. 1:16).

The verdict is guilty as charged. Adam should have obeyed God, but he did not. The result of that disobedience is seen in the present state of mankind, his very life is lived in error, sin, despair, and helplessness.

The sentence is alienation from God for eternity. II Thess. 1:8,9 is very plain on God's judgment on the guilty, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished

with everlasting destruction from the presence of the Lord, and from the glory of his power." This sentence leaves each individual upon the face of the earth without hope, and powerless to do anything to alleviate God's sentence.

All have wandered each his own way, each stands under a load of personal individual guilt. This guilt renders each responsible, "the soul that sinneth, it shall die." (Ezek. 18:4). None can excuse himself, each has his own sin, miseries, and perils to face. Each goes in the direction he himself has chosen whether it be sex, drugs, drink, lying, stealing, social and moral crutch, perverted religion, and etc. And all suppose they are right for, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25).

### IV. MIRACULOUS LITTLE WORD

Isaiah 53:6b, "and," an alternative. Hallelujah! To the grace of God. Glory to God for His wonderful grace! Praise God for that little three-letter conjunction here in the Word of God. Thanks be unto God, He did not leave us where we were. Read that miraculous little word and rejoice in it, dear ones!

Sin came from all directions, north, south, east, and west. Our sins came from all times, past, present, and future, and the Lord rolled them upon Christ as He hung on the cross veiled in darkness. All iniquity of all times of all who will ever be saved were laid on Him there as He bore our sins. It was there at Calvary that the just demands of God were satisfied in behalf of mankind, "He shall see of the travail of His soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isaiah 53:11).

The case in point is laid to rest in the parable of the good Samaritan in Luke 10:30-35:

1. The world beat him up.
2. Religion passed him up.
3. Jesus picked him up.

He will do the same for you.

### FAR AWAY

(Continued from Page 5)

value. Those things of God, of Heaven and Hell, and eternity, which up to now have remained far away in your thoughts. May the Holy Spirit lead you to believe on the Lord Jesus Christ and be saved. Amen.



## UPCOMING SPECIAL MEETINGS

### 3 DAY SPRING MEETING ON BIBLE PROPHECY MAY 19-21, 1994

### 1994 CALVARY BAPTIST CHURCH BIBLE CONFERENCE SEPTEMBER 16-17, 1994

A special gospel quartet of four Baptist pastors called  
**THE BLUEGRASS BOYS**  
will enlighten us with singing and preaching on Sept. 17th.  
Make plans to attend this most enjoyable conference.